



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By ¹ the <i>mursala'te</i> ^w (<i>sent-emissaries</i>) ^{w2} consecutively ³ .	وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾
2. Then the tempests ^w (<i>are</i>) tempesting/tempestuously ⁴ .	فَالْعَصْفَاتِ عَصْفًا ﴿٢﴾
3. Then the spreaders ^{w5} (<i>are</i>) spreading/spreadingly.	وَالنَّاشِرَاتِ نَشْرًا ﴿٣﴾
4. Then the allotters ^w (<i>are</i>) allotting ⁶ .	فَالْفَرَقَاتِ فَرَقًا ﴿٤﴾
5. Then the <i>mulgeyat'e</i> ^{w7} (<i>addressors who cast locution directly depositing it where it belongs</i>) ^w the <i>kera</i> (<i>Qur'an/ message</i>).	فَالْمَلْقَاتِ ذِكْرًا ﴿٥﴾
6. An excuse or a warning.	عَذْرًا أَوْ تَذَرًا ﴿٦﴾
7. Verily only what you ^z (<i>are being</i>) promised (<i>is</i>) surely befalling.	إِنَّمَا تُوْعَدُونَ لَوْفِعٍ ﴿٧﴾
8. Then <i>edha</i> (<i>when/ whereas</i>) the stars ^w (<i>had been</i>) effaced-she ^y .	فَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾
9. And <i>edha</i> (<i>when/ whereas</i>) the Heaven ^w (<i>had been</i>) gapped-she ^y .	وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾
10. And <i>edha</i> (<i>when/ whereas</i>) the mountains ^x (<i>had been</i>) snapped-she ^y .	وَإِذَا الْجِبَالُ نُسِفَتْ ﴿١٠﴾
11. And <i>edha</i> (<i>when/ whereas</i>) the messengers ^x (<i>had been</i>) appointed-she ^y .	وَإِذَا الرُّسُلُ أُقِتَتْ ﴿١١﴾
12. For which day (<i>had been</i>) they ^z postponed-she ^y .	لَأَيِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾
13. For The Sunderance ⁸ Day.	لِيَوْمِ الْفَصْلِ ﴿١٣﴾
14. And what <i>adra</i> (<i>profoundly caused to know</i>) you ^g what (<i>is</i>) The Sunderance Day ⁹ .	وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ ﴿١٤﴾
15. <i>Waylon</i> (<i>lengthy: stay in a valley in Hell/ bane/ woe</i>) then-day for the deniers.	وَيَلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٥﴾

¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of the “المرسلات,” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

² The word “المرسلات” (*emissaries*)^w is *feminized* because it is a “broken plural.” They are considered by the *majority* of Qur'an commentators to mean the “winds” (see القرطبي for example who states this fact). Others say: *the angels, or the messengers with their messages from Allah.*

³ The word “عُرْفًا” means *consecutive*, like the horse's mane (called “عُرْفًا”) whose hair follow *consecutively*. Similarly, the Arabs say: *الناس إلى فلان عرف واحد* = the people to so and so are one-consecutiveness. See القرطبي.

⁴ The word “العاصفات” could mean those *tempest winds* that storm the husks, as in Arabic “عصف” = the husk.

⁵ The word “الناشرات” could mean the *angels that spread the winds*. And the word “النشر” = resurrection, i.e. *quickenning the dead of the vegetations*. See القرطبي.

⁶ The word “الفارقات” are the angels that *parcel out* the good from the bad or *apportion* the provisions and age-terms, according to Ibn Abbas, peace be upon both. See القرطبي. The reason for the superscript [w] is because the word “angels” in Arabic is a “broken” plural so it is *feminized*, hence it *qualifier* is likewise.

⁷ The word “الملقيات” is the plural of “الملقية.” And “الملقيات” are the *angels* whose plural is a *broken plural*, hence its reference *must be* and is *feminized*. And “الملقيات” are the *angels* (and by the way Arch Angel Gabriel is referred to as “the angels”) that *annunciate* or *address* Allah's message, such as the Qur'an to the people or the messengers. I cannot find an English word which *embodies* a *subjective noun* which can be *pluralized* and denotes the idea of *casting* (in the sense of *depositing* by making a locution to fall in a certain direction through addressing), a *casting* which such “الملقيات” do. So, I resorted to *transliteration*.

⁸ That is Day of *sound-determination* which *sunders* (separates) right from wrong, it is *absolutely conclusive*.

⁹ Ibid.

16. Have not [We] (<i>caused to</i>) perish the firsts.	أَلَمْ يَهْلِكِ الْأَوَّلِينَ ﴿١٦﴾
17. Afterwards [We] follow them by the lasts.	ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ﴿١٧﴾
18. Like <i>tha'leka</i> (<i>afar-that-it/</i>) ^x [We] do by the criminals.	كَذَلِكَ نَفْعِلُ بِالْمُجْرِمِينَ ﴿١٨﴾
19. <i>Waylon</i> (<i>lengthy: stay in a valley in Hell/ bane/ woe</i>) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٩﴾
20. Have not [We] created you ^b of a water <i>maheenen</i> ¹⁰ (<i>be-it which is feeble/ miniscule/ and despicable</i>).	أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَهِينٍ ﴿٢٠﴾
21. Then We made it ^x in <i>qararen</i> (<i>sank-abode</i>) <i>makeenen</i> ¹¹ (<i>firmly stable</i>).	فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٢١﴾
22. To a fate/measure <i>ma'aloomen</i> (<i>that which is known</i>).	إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾
23. So We fated/measured; so <i>ne'ama</i> (<i>most excellent</i>) (<i>are</i>) The <i>Qa'deroona</i> (<i>Fate/ measure: Effecters</i>).	فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾
24. <i>Waylon</i> (<i>lengthy: stay in a valley in Hell/ bane/ woe</i>) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٤﴾
25. Have not [We] made the Earth ^w <i>kefatan</i> (<i>repository</i>).	أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾
26. (Of) quicks ¹² and dead/decedents.	أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾
27. And We made in it ^w anchors ¹³ (<i>catches/fasteners/ stabilizers</i>) soarsers ^w ; and <i>asqa</i> ¹⁴ (<i>availed drink</i>) We you ^b water <i>foratan</i> ¹⁵ (<i>staunchly palatably-good</i>).	وَجَعَلْنَا فِيهَا رُوسًا شَمِخَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا ﴿٢٧﴾
28. <i>Waylon</i> (<i>lengthy: stay in a valley in Hell/ bane/ woe</i>) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٨﴾
29. Let-launch you ^z to what you ^c were by it ^{x16} denying you ^z .	أَنْطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تَكْذِبُونَ ﴿٢٩﴾
30. Let-launch you ^z to a shade, possessor (<i>of</i>) three bands ^w .	أَنْطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾
31. Neither shady [<i>if</i>] and nor [<i>if</i>] enriches from the flame.	لَا ظَلِيلٌ وَلَا يُغْنِي مِنَ الْهَبِّ ﴿٣١﴾
32. Verily it ^w casts by sparks like <i>qass're</i> ¹⁷ (<i>massive firewood chunks</i>).	إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾
33. Like it ^x (<i>were</i>) <i>Jemalaton-Sofron</i> ¹⁸ (<i>black^w camel-bands</i>) ^w .	كَأَنَّهُ جُمِلَتِ صُفُرٌ ﴿٣٣﴾
34. <i>Waylon</i> (<i>lengthy: stay in a valley in Hell/ bane/ woe</i>) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٤﴾
35. This (<i>is</i>) a day not they ^z pronounce.	هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٥﴾

¹⁰ "Mabeen" is singular, masculine, objective, noun meaning: *that which is feeble, miniscule, and despicable*.

¹¹ The word "مَكِينٌ" = *على وزن فاعل*, hence affirming the *intensity* of its *status* or *activity*, so for lack of a corresponding word "*firmly*" is used to *accentuate the stability* of this abode or lodging, i.e. the womb.

¹² The word "أَحْيَاءٌ" is *subjective, masculine, plural noun*. It means: *they who are alive*. The word "quicks" mean "أَحْيَاءٌ", in the phrase "The quick and the dead," see the updated *Merriam Webster's Dictionary*.

¹³ That is the mountains.

¹⁴ The word "أَسْقَيْنَاكُمْ" rooted in "أَسْقَى" and not "سَقَى." And "أَسْقَى" means *availed water for drinking*. See *الراغب*.

¹⁵ The word "فُرَاتٌ" means *staunchly palatably-good*. See *اللسان*

¹⁶ The pronoun particle "هـ" in "بِهِ" is in the *masculine* as it refers to the "العذاب" = *torment*, in Arabic a *masculine gender*. See *الطبري*. This in *contrast* to a "بِهَا" in some other *Ayah*, (S34:42) where the reference is to fire, in Arabic a *feminine gender*, so its reference is *feminized*.

¹⁷ The word "قَصْرٌ" = "الحطب الجزل" which means *massive chunks of firewood*. See *التاج*. Say *القرطبي* narrating on behalf of Ibn Abbas saying that we were cutting the wood *three-forearms-lengths* and store such pieces for the winter and we called such pieces "قَصْرٌ."

¹⁸ The expression: "جَمَالَاتُ صُفُرٍ" = "black camel-bands," is an Arabic *tongue* expression meaning *black sparks* as if they were black camels, as the Arabs refer to that for its enormity and numerousness, and also for its speed and scatter, as well as the color. See *اللسان*.

36. And not (<i>to be</i>) allowed for them so they ^z apologize.	وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾
37. <i>Waylon (lengthy: stay in a valley in Hell/ bane/ woe) then-day for the deniers.</i>	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٧﴾
38. This (<i>is</i>) The Sunderance Day ¹⁹ ; We gathered you ^z and the firsts.	هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ ﴿٣٨﴾
39. So <i>en(if)</i> [was] for you ^b a scheme then let-scheme you ^z [against Me] ²⁰ .	فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ﴿٣٩﴾
40. <i>Waylon (lengthy: stay in a valley in Hell/ bane/ woe) then-day for the deniers.</i>	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٠﴾
41. Verily the <i>muttaqeena (they who reverentially guard against Allah's displeasure)</i> (are) in shades and wells ^w .	إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعُيُونِ ﴿٤١﴾
42. And fruits of what they ^z wish.	وَفَوَاكِهَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾
43. Let-eat you ^z and let-drink you ^z wholesomely by what you ^c were working.	كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾
44. Verily We like <i>tha'leka(afar-that-it/)</i> ^x [We] requite the benefactors.	إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾
45. <i>Waylon (lengthy: stay in a valley in Hell/ bane/ woe) then-day for the deniers.</i>	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٥﴾
46. Let-eat you ^z and <i>tamatta'o (let-relish you^z the transitory worldly delights)</i> a little; verily you ^b (are) criminals.	كُلُوا وَامْتَمَعُوا قَلِيلًا إِنَّكُمْ جَرِمُونَ ﴿٤٦﴾
47. <i>Waylon (lengthy: stay in a valley in Hell/ bane/ woe) then-day for the deniers.</i>	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٧﴾
48. And if (<i>had been</i>) said for them: <i>erka'o (let-you^z markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees)</i> ; not <i>yarka'oon (they^z markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees)</i> .	وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ ﴿٤٨﴾
49. <i>Waylon (lengthy: stay in a valley in Hell/ bane/ woe) then-day for the deniers.</i>	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٩﴾
50. So by which a discourse ^x after it ^{x21} they ^z believe.	فَبَأَىٰ حَدِيثَ بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾

¹⁹ That is Day of sound-determination which sunders (separates) right from wrong, it is absolutely conclusive.

²⁰ The letter “ن” in “فكيدون” is called “نون الوقاية أو العماد، حيث لا يستغني عنها” which precedes the speaker’s pronoun “ي.” The speaker’s pronoun “ي” in “فكيدون” is omitted, for “التخفيف” = “alleviation, lightening” or Ayat’s end harmony (rhyme). See إعراب القرآن، لمحمود صافي

²¹ The pronoun “ه” in “بعده” refers to the discourse = Qur’an. +